Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XVIII.

MEMOIR OF REV. HENRY GROVE.

This accomplished divine has obtained a reputation by his talents and character beyond the usual circle of his profession. He is well known as the author of several works, in which his fine imagination and good taste, as well as his learning and piety, are exhibited. One of his earliest works was entitled "The Regulations of Diversions;" which we should be glad to see republished among us. He was also engaged, while he was yet young, in a correspondence with Dr Samuel Clarke, on the subject of "The Being and Attributes of God;" and that great man entertained for his abilities and candor as a controversialist a high esteem. Our readers will also perceive, that he was the author of several numbers of the Spectator, to four of which, viz. 588, 601, 626, 633, his name is affixed. The last of these was afterwards republished with commendation by Dr Gibson, one of the most exemplary and devoted of Bishops that ever adorned the English Church.

Mr Grove was distinguished for his catholic and charitable temper. He loved Christianity for its simplicity; and was totally averse to every thing, that by dividing its followers into sects and parties impaired its influence as a rule of life and an instrument of human happiness. He did not escape the usual reproaches, which they, who assume to themselves the exclusive title of Orthodox, are always ready to bestow upon their more moderate brethren; and was often charged by them with indifference to the truth. But their calumnies produced no change in his conduct; and he lived and died a faithful, laborious, devout servant of Christ, and lover of all good men.

The following notices are taken from a memoir written by a friend, who knew him well, not long after his death.

It was the happiness of Mr Grove to be descended, both by his father and mother, from families of considerable antiquity and repute, remarkable for several generations, for strict piety, and a steady attachment to religious liberty.

Mr Grove was the youngest of fourteen children and was born at Taunton, [Eng.] Jan. 4, 1683. In his natural disposition, he was peculiarly like those children of whom our Saviour declared, "of such is the kingdom of heaven. In him the life of reason and religion seemed to have commenced together. From a child he was taught constantly to read, and highly to esteem the holy scriptures, and accustomed to secret devotion; his relish for which exercises grew with his years. He was naturally modest and benevolent, and, in various instances, in early life, he discovered a strong sense of honor, so as to acquire the esteem of all that knew him.

His quickness of apprehension, and love of literature, were soon visible, and carried him through the studies preparatory to the academy much sooner than is usual. The acquaintance he begun with the classics at the grammar school was continued through life; his relish for them increased as his judgment improved, and they were the entertainment of his vacant hours. The Latin poets, philosophers and historians, and the Greek moralists were his delightful companions, on which he often made very judicious remarks.

Mr Grove went through a course of academical learning, under the Rev. M. Warren of Taunton, who encouraged the free and critical study of the scriptures, as the best system of theology. From hence he removed to London, where he studied some time under the Rev. Thomas Rowe, to whom he was nearly related. Here his friendship with Dr Watts began, which continued till his death, notwithstanding some difference in opinion on certain controverted points. In this situation he improved the advantage it gave him for hearing the most celebrated divines of the establishment, as well as among the dissenters.

After spending two years in London, Mr Grove returned into the country, where he began to preach with great reputation. His sermons discovered an exact judgment, a beautiful imagination, and a warm devotion; as well as a large stock of well digested learning. And they were delivered in a manner generally admired. His voice, though not strong, was sweet, and well governed. His spirit of amiable and exalted piety early procured him the esteem and friendship of Mrs Singer, afterwards Mrs Rowe, which she finely expressed in an *Ode upon Death*, addressed to Mr Grove.

Soon after his settlement he married, and had thirteen children, of whom eight died before him, which gave him opportunities for manifesting great resignation. On the loss of one of them, peculiarly promising, he published a discourse entitled, 'The Mourning Parent.' Mr Warren, the tutor of the academy in Taunton, dying in 1706, Mr G. though but 23 years of age, was chosen to succeed him, in connexion with Mr R. Darch, and Mr H. James. The first province assigned him was ethics and pneumatology. He resided at Taunton, but preached for eighteen years to two small congregations in the adjoining country. Though his salary from both was less than £20 a year, he went on cheerfully, in the service of his Master and immortal souls, producing discourses, which, though adapted to the improvement of the meanest understanding, if attentive, were fitted also to entertain and profit the most polite and judicious hearers.

His application to his studies, as a tutor, was often greater than his health would bear. And he was as free in communicating his knowledge as industrious in collecting it. By a behaviour always easy and condescending, he encouraged his pupils to converse with him, and propose their objections, with the greatest freedom. He both instructed and reproved, without any thing dogmatical or assuming. Truth in every form had charms for him, but moral truth the most, because it immediately improves the heart. He thought it the grossest perversion of natural philosophy to separate it from its relation to the Deity whose perfections and works it was his delight to explore.

His great application weakened a constitution naturally tender, and subjected him to frequent fits of the headache. Scarcely a spring passed without a fever; one of which, in 1718, brought his life into extreme danger. On his recovery he composed an ode, afterwards printed. Amidst his various engagements, as a tutor and a minister, he did not neglect the virtues of the Christian, but was a most amiable example of all.

Though his great modesty and love of retirement kept him greatly out of the way of public notice, when he occasionally preached in some of the more considerable congregations, he had many admirers, and he received invitations from Exeter, and other places of note, which he refused through a strong attachment to quiet, liberty, and independence. His aversion to engage in those angry disputes, which, in the year 1719, and following, unhappily divided the dissenters, was another thing that made him the fonder of his retirement. He often applied to the warm dealers in controversy, those lines of Mr Baxter.

> "We crowd about a little spark,
> Learnedly striving in the dark;
> Never so bold as when most blind,
> Run fastest when the truth's behind."

He confined himself to no system in divinity but the scriptures, directing his pupils to the best writers on the several subjects of inquiry, recommending an impartial examination of the arguments on all sides in controversial matters, and talking over with them in the freest manner the subjects of each lecture; hearing and answering their doubts and objections with the greatest candor, and constantly exhorting them to the love of truth, and the exercise of moderation and charity towards all who honestly sought it, how widely soever they might differ from them.

He succeeded Mr James also, in his pastoral charge at Fulwood, near Taunton, engaging his nephew to undertake the other part of his work as a tutor; and here he continued till his death, notwithstanding several invitations from London and other parts; endeavoring, by the most judicious and persuasive discourses, to build up his hearers in knowledge, holiness and comfort, to life eternal. About 1736, he was exercised with a severe affliction in the death of Mrs Grove, after a long and painful illness; under which he shewed the strength of his patience, faith, and resignation in those discourses, composed on this occasion, on 1 Thess. v. 18, and Psalm cxii. 14. He now apprehended his own dissolution not far off, and wrote on a sermon preached upon her death "O may I prepare to follow!" In little more than a year after he was called to the trial. Feb. 19, 1738, he had an uncommon flow of spirits in his prayers and sermons, which, attended with a pain in the head, made him apprehend an approaching fever; accordingly he was violently seized at night, and all the means for causing the fever to abate or intermit proved ineffectual, and he died Feb. 27. His disorder greatly affecting his head, he could not speak much, though his reason continued till the day before his death. Through his sickness he discovered not the least impatience, though he was very restless. He said "his pains were tolerable, and he thanked God, his mind entirely easy." When a friend expressed great concern, at one time, to see him in much agony, he said "Divine Providence has wise and good reasons for this discipline. The designs of God are large: in the next state we shall comprehend them, and see that all was right." When his friends expressed their wishes for his continuance, he said, "As to that, I have no uneasy fears of dying, the religion of Jesus hath taught me to conquer death." At another time he was heard to say softly, "I cannot express it, it is unutterable." Being asked what he meant, he answered, "The goodness of God." He charged his children to remember and follow the instructions he had given them, as they would be happy here and hereafter. His friends erected a handsome monument near his grave, with a Latin inscription, composed by Dr Ward. And the generous subscription to his posthumous works, is a proof what share he had in the esteem of some of the best judges of merit in the established church, as well as of the most considerable persons among the dissenters.

QUESTIONS REFERRING TO THE TRINITY—CONCLUDED.

Question 14.

Is Jesus Christ in all respects equal to the Father; or, is the Father greater than he?

Answer.

For my Father *is greater than I.* John xiv. 28.

My Father who gave them me *is greater than all.* John x. 29.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; *and the head of Christ is God.* 1 Cor. xi. 3.

One God and Father of all, *who is above all*, and through all, and in you all. Eph. iv. 6.

Conclusion.

Here we learn from the testimony of Jesus and his apostles, that the Father is the *head* of Christ—that he is *greater than Christ*—and that he is *above all;* consequently Jesus is *inferior to the Father*, and therefore he is not the true God.

Question 15.

Was the true God ever an object of sight, or will he ever be?

Answer.

No man *hath seen God* at any time. John i. 18, and 1 John iv. 12.

Now unto the King eternal, immortal, *invisible*, the only wise God. 1 Tim. i. 17.

Whom no man *hath seen or can see.* 1 Tim. vi. 16.

He that loveth not his brother whom he hath seen, how can he love God whom he *hath not seen.* 1 John iv. 20.

To whom also he (Jesus) *shewed himself* alive after his passion by many infallible proofs, *being seen of them forty days.* Acts i. 3.

Conclusion.

As the true God is a spirit, and was never an *object of sight*, nor ever can be, and as Jesus has *been seen* by thousands, and will *hereafter be seen;* it follows, beyond all doubt, that he is not the true God.

Question 16.

Who is the proper object of supreme religious worship,—the Father, or his Son Jesus,—or both of them?

Answer.

After this manner therefore pray ye: *Our Father* who art in Heaven. Matt. vi. 9; Luke xi. 1, 2.

The *true worshippers* shall worship *the Father.* John iv. 23.

And when thou hast shut thy door, pray to *thy Father* who is in secret. Matt. vi. 6, xviii. 19.

Jesus said "And I will pray the *Father.*" John xiv. 16.

Jesus fell on his face and prayed, saying "*O my Father* if it be possible let this cup pass from me." Matt. xxvi. 39. See also Acts iv. 24, 30; Col. i. 12; 1 Peter i. 17.

Conclusion.

From these passages it is sufficiently apparent, that those who *confine* their worship and their prayers to the *Father* of our Lord Jesus Christ, are obeying his express command, and imitating his example. And surely, those cannot be wrong who are obeying the commands, and imitating the example of Christ.

Question 17.

Is it right and proper in any one *now* to present prayers to Jesus Christ?

Answer.

And in *that day* (*referring to the period subsequent to his resurrection*) ye *shall ask me nothing.* Verily, I say unto you, whatsoever ye shall ask the *Father* in *my name he* will give it you. John xvi. 26.

At that day ye shall ask in *my name:* (*not ask me,*) and I say not unto you, that I will pray the Father for you; for the Father himself loveth you. John xvi. 26, 27.

Conclusion.

Here Jesus distinctly *prohibits* the presenting of *petitions to him* after his resurrection from the dead; and directs that prayers should be offered to *the Father in his name.* Let those, then, consider, who now offer prayers to Jesus Christ, that they do it in *express opposition to his own immediate direction.*

Question 18.

What was the extent of the confession of faith respecting Jesus, made by, and required of, the first Christians?

Answer.

By Peter. Thou art the Christ, the Son of the living God. Matt. xvi. 16; see John vi. 69.

By Martha. I believe that thou art the Christ, the Son of God, which should come into the world. John xi. 27.

By the Eunuch whom Philip baptized. I believe that Jesus Christ is the Son of God. Acts viii. 37.

By Paul. And he preached Christ in the synagogues, that he is the Son of God. Acts ix. 20.

By John. Whosoever believeth that Jesus is the Christ, is born of God. 1 John v. 1.

Conclusion.

Hence we infer, that in the first age all that was required to constitute a person a Christian, was to believe that Jesus was *the Christ*, or *the Son of God.* And we also infer, that if any Christians or churches now, require any more definite or more extensive confession of faith, in order to Christian fellowship, than Christ and his apostles required; they are not only reflecting on the wisdom and goodness of their Master and his apostles, but they are exerting an act of spiritual tyranny over the consciences of their brethren, unwarranted and unsupported by any part of the sacred scriptures. And I would farther observe, that those Christians who *comply* with such tyrannical demands, are acknowledging another Master in religion besides Christ.

What then shall we think of the conduct of those men, who require their brethren to subscribe to such a metaphysical and inexplicable compound, as that which is usually called the *Westminster Confession of Faith?* And what shall we think of those, who voluntarily profess to believe about five hundred distinct propositions, one half of which they neither do, nor, perhaps, ever can understand? In this way are men led from the simplicity that is in Christ.

Question 19.

Does Peter's confession that Jesus was the Christ, *the Son of the living God*, import any thing more than if he had simply said; "Thou art the Christ?"

Answer.

Thou art the Christ, the Son of the living God. Matt. xvi. 16.

And Peter answereth and saith unto him, *Thou art the Christ.* Mark viii. 29.

Peter answering, said, The Christ of God. Luke ix. 20.

Conclusion.

From comparing the three Evangelists together, each of which no doubt gives the *true sense* of Peter's confession, it is manifest, that to acknowledge that Jesus *is the Christ*, or, *the Christ of God*, is the same as to say, *he is the Christ, the Son of the living God*; or Mark and Luke must have given us an incorrect account of Peter's confession.

But admitting that Christ is called *the Son of God* in relation *to his person;* what follows? Most clearly that he is *not God;* but that he is indebted to God for his existence, and is therefore *dependent* upon him, and *inferior* to him, both in nature, person and office. He, therefore, who believes that Jesus is *the Son of God*, cannot possibly believe with any consistency, that he is *that God* whose son he is. And he who believes that *Jesus is the true God*, must deny that he is *the Son of God*, which is everywhere taught in the Scriptures.

CATHOLICISM IN FRANCE.

The New York Observer has a correspondent in Paris, who has given in one of his letters the most distinct account of the present state of religious sentiment in France which we have seen. We deem it particularly valuable, as we are liable to entertain many false persuasions and many delusive hopes respecting that country, whose situation cannot but attract the anxious regard of the Christian.

Many false notions exist as to the true state of the Roman church in our country; and these errors are entertained not only by strangers, who cannot be expected to know very thoroughly the real nature of our religious opinions, but even by many Frenchmen, who do not give themselves the trouble of examining what passes around them, but form their notions of French Catholicism from their own particular creeds, or the company they frequent, or the place in which they live; and thus their views are narrow and superficial, and not accordant with the truth.

If you listen, for example, to the students of law or medicine, or to men absorbed in business or politics, or in general those who live in large cities, you would believe that the Roman church was quite extinct among us. "There are no more any sincere Catholics in the Catholic church," say they; "nobody now believes these old superstitions; our age rejects the forms and ceremonies which captivated the imagination in the middle ages." But if you leave the large cities and the learned faculties, and go into the country, you hear a language wholly different. There, Catholicism is still powerful and respected; it still reigns over the mind and the imagination, and should infidelity threaten to assail it, the whole mass of the people would rise in its defence. Listen to the villagers, especially in the south of France, and they will tell you; "The Catholic church is our mother; we honor it above all others on earth; we hold it dearer than life, and wo to him who shall dare to do it hurt!" Here you have two representations widely diverse, and the diversity arises from the opposite characters of the persons by whom they are made; the infidels, who imagine that every body is infidel like themselves; and superstitious bigots, who persuade themselves that the Roman church is still at this day what it was before the Reformation of the sixteenth century. Each party judges of all France by itself, and thus falls into the grossest errors. Catholicism is not so feeble as infidels suppose, nor so strong as the superstitious believe. The truth lies between the two extremes.

The same difference of opinion is remarked, when you inquire what are the consequences of the revolution of July, in regard to the Roman church in France. Some maintain that the fall of the ancient dynasty, and the introduction of new popular institutions have given a death blow to French Catholicism. "This church will never flourish again," say they; "it has been cut off with the old branch of the Bourbons; it was overthrown in the revolution of July; it perished under the barricades of Paris. No longer have the Bishops any influence at court, nor the Jesuits any political power. There are now no *secret funds* for paying missionaries to traverse France, and plant crosses and sell chaplets; all is over with Catholicism." Thus reason many, and among them well-informed journalists and pamphleteers. But other French writers judge altogether differently of the probable consequences of the revolution of July. They regard this revolution as favorable to the advancement of the Catholic church in this country. "Catholicism," say they, "has lost much during the last fifteen years of the restoration, from the very measures which were employed to give it strength. Violent assaults have been made upon it because it sought to acquire political power. It was not the large salaries of the Bishops, nor the crosses of gold, nor the riches and the political influence of the clergy, which could strengthen the Roman church. On the contrary, all this outward pomp served only to weaken it, by irritating against it many of the French people. Now that the Catholic church has no more such splendor, and that it has become poor and without influence, France will return into its bosom. It is by looking to a cross of *wood*, and not to a cross of *gold*, that our country will return to the Catholic faith." Such are the reasoning of many distinguished Catholics, and although they expect too much from the revolution of July, yet it must be confessed there is much justness in their manner of judging. The Catholic church, however, cannot derive the advantage which they anticipate from her poverty. She has sunk too low to be able ever again to attain her former position. The enlightened men of the nation can never be brought to respect the forms and ceremonies which have fallen into disuse.

Another error we ought to expose, which exists particularly among foreigners in England and America. Pious Christians imagine that it would be a great blessing to France if Catholicism could be at once abolished. They listen with joy to the news that the Catholic church has lost power. I appreciate these sentiments and this joy; but they rest upon a false foundation. Christians of the United States and of Great Britain suppose without doubt, that if the French were not Catholics they would become Protestants, that if they quitted Rome and the Pope, it would be to go to Jesus Christ; that, as at the time of the Reformation, when they left one church they would enter another. But it is not so. The French who have ceased to be Catholics are not *reformed Christians;* they are *infidels.* They do not go from Rome to Jesus Christ; they become sceptics; so that I do not see what Christianity could gain at present should France cease to be Catholics. If our country can have some millions less of Catholics only by having some millions more of infidels, I should prefer that things should remain as they are.

But to give a just idea of the state of Catholicism in this country, it is necessary to exhibit France not *en masse*, but separated into several great divisions, which have each their particular character. The French nation is not Catholic *at the north* in the same manner as it is at the south; and the departments of *the east* bear little resemblance in this respect to those of *the west.* France may be divided into *five great sections* in regard to the state of Catholicism; and each of these sections presents, as will be seen, a physiognomy entirely peculiar.

1. *Paris and the principal cities of France.* Here religion has little influence, and infidelity is dominant. The Catholic temples are almost deserted. When the Roman church is spoken of, it is almost always in raillery. Some judgment may be formed of the estimation in which the Parisians hold Catholicism, from their conduct in February last, when one of its temples was destroyed to its foundation and the palace of the Archbishop pillaged. It was remarkable how few manifested any disposition to prevent the destruction.

2. *The north of France.* In this part of the country the inhabitants are but little enlightened. They are Catholics, like the *Belgians*, not from feeling, but by tradition. During a visit which I made at Lille, I had often occasion to remark how tenacious were the French of the north to the forms and ceremonies of Catholicism.

3. *The east of France.* Here the people are more enlightened, and of a more sprightly disposition, being improved by their vicinity to Switzerland and Germany. Catholicism has here much fewer partisans than in the north. Most of the inhabitants, even in the small villages, appreciate according to their just value the superstitions of the Roman church. The missionaries and the jesuits have never met a cordial reception in the departments of the east, and this is perhaps the part of the country where the external forms of Catholicism could be suppressed with least danger.

4. *The west of France.* This district presents a physiognomy wholly different from that of the east. The population is still very

ignorant and superstitious. It is here that the *Vendee* was raised in 1793, and it would be raised again at this day, if an attempt should be made to shut the Roman churches. The Catholicism of the French in the west resembles that of the *Irish*. It shows itself in strict obedience to the priests, and in a great veneration for relics, places of pilgrimage, &c. The peasantry of Bretagne still entertain the old opinions of the middle ages; priests are regarded by them as a kind of Gods, and all which Rome prescribes is more sacred than the words of the gospel.

5. The south of France. In this part of the country prevails the *Spanish* Catholicism; a Catholicism which gratifies the senses by its pomp and brilliant images. The inhabitants of the south have a very lively imagination; they require to be excited and captivated by attractive ceremonies, by splendid processions, and fine music; and Catholicism is well adapted to satisfy these desires. Among the people in the departments of the south, fanaticism is a formidable power; here are found assassins and inquisitors, who could do deeds of blood without pity, in the name of the Holy Virgin.

It is easy to perceive, from what has preceded, that in speaking of Catholicism, you cannot describe all France as one homogeneous whole, but a complete idea can only be formed by viewing separately the different parts of the country.

When any one inquires, "Is Catholicism declining in France?" you should ask, "Of what part of France do you speak? Of the north of France, or of the south, or the east, or the west, of the large towns or of the country?" In our diverse population, every *ism* may be found, from the fanaticism of Portugal and Spain, to the materialism of the school of Voltaire. If one part only is described, the view is imperfect, and if a conclusion should be drawn from this part to the whole of France, the reasoning would be absolutely false.

[For the Christian Register.]

THE PASTOR'S WALK.

Mr Editor,—I have hitherto said little of the father of Sarah, his deportment toward her, and the returns she made him. The reader has therefore indulged, I doubt not, the hope that here might be witnessed feelings more worthy of her sex, more generous and lovely. But alas, from a fountain so thoroughly embittered there came up no sweet or saving waters. She, whose filial affections could not be touched by the nearer offices of maternal kindness, was more than lost to the love a child should exhibit to a father. So inconsiderate had she become, that it seemed not even to occur to her thoughts that this was the parent who had furnished those means she thanklessly spent in adorning her person, meeting her multiplied wants, and sustaining her amid habits of indolence and dissipation. He was perhaps unconsciously liberal in granting her the thousand wishes one of her character will so naturally cherish;—a liberality, which while it spoke volumes for the largeness of his soul, was laying a foundation for evils that she must regret but too late.

But a short period after the elder brother and sister left the family, the father became a victim of disease. He had often perceived proofs of constitutional disorder; yet from its partial attacks had usually been restored to a better condition of health. There were circumstances in the present attack, which allowed but a feeble hope that he would be again raised to strength and usefulness. From day to day I visited the good man's dwelling, and saw that the light of life was fast sinking to rise no more. Sarah, I saw, was at times deeply affected by his prospects. She, who had formerly manifested but a slight interest in his pains and wants, seemed now anxious to do something to relieve them. I rejoiced at the change; and after having noticed an instance of these alterations, I returned homeward, saying within myself, "may it not be that an unseen hand is directing this event for the good of that daughter?" I was strengthened in this impression by observing one day an unwiped tear on her colourless cheek, after I had interceded with God for grace to uphold the suffering parent. At an hour which his friends had little anticipated, and in the depth of night, they were called to surround his bedside. He was himself convinced that his time would be short; and while in possession of his powers, he desired to leave for these endeared children a parting benediction. Like the holy patriarch, he summoned them one by one, to receive his dying counsels. His eye once more kindled with melting interest, as for the last time in faltering accents he addressed each on their peculiar duties. But when he came to S., there was a solicitude—a conflict between the past and future, which for a moment forbade an utterance. "My daughter," he then said, "come near me." And as he held her hand in that thrill of affection's pressure, he continued. "The hour has come, when I must leave you, S. and go to meet my God. Remember you will have the same kind mother, that has always done for you all in her power. Think how much you owe to her, and strive to cheer and aid her now she is to be left in loneliness. When you need a father's protecting care, look to your brother. I have desired him to provide for you, as I should do if living. You will have in him all that a brother's love can give. But do not trust, my daughter, for your comfort and happiness to anything *this* world affords. I commend you to your Father in heaven. Love Him; keep his commandments; and then you will be sure of a better friend than I could have been to you. If God permits, I shall still look down upon you, and rejoice to find you in the ways of wisdom. That you may live to Him, and die in peace, I wish you to join with me in prayer." No words were heard, but the moving lips, the upward, steadfast gaze, the fervent soul that broke from those expiring features were full of eloquence. In a moment the pulse was still; and one could imagine that as the spirit rose on its heaven-ward course, it bore tidings for the joy of angels, that another sinner repents and lives.

On the day of his burial, no one seemed so bitterly affected as S. And when on the succeeding day, I called on them and offered my sympathies, and pointed them to the mourner's friend, she was visibly consoled, and interested as I had never seen her before on a serious subject. I ventured to leave with her a little volume adapted to her feelings at this time, and found, on another visit, that she had thought very much upon it, and drawn from its pages a solace and support.

As if to secure its purpose, Providence was pleased to touch with the finger of disease, within less than a month, the mother. There had been burdens on her spirit, too heavy for one already so severely tried. That daughter, she who could have done so much to cheer her declining years, had been planting thorns on her pillow; and daily had she grieved and weighed down her heart by that hardened ingratitude. The mother had seldom spoken to S. of her behaviour, and this very silence had long been corroding and poisoning her inward peace. Had that child read, as she might, on her parent's countenance the lines of anxious concern herself had traced, she would not—no—she could not have persisted by her bold, unfeeling actions, to strike the deadly weapon still deeper and deeper.

And who was now to supply those abundant materials a father had so long given this daughter? The widowed, sickening mother, what could she do for her? O then were felt emotions, keen, heart-rending emotions, which the sorrows of years could never obliterate. Often would S., as her life declared, flee to her chamber, and cry unto heaven for its pardoning mercies. Often would those petitions, which her ear had so long refused to hear from another, be wrung from her now aching spirit. Who would desire thus to atone for the sins of youth? I have lived, and with delight I now make it known, to see this young woman a penitent and altered being. It is but a day since I heard from her lips, that she longed for a voice that could reach every disobedient, ungrateful daughter. "If," said she, "they could feel all that I have felt, they would spare themselves the anguish which always, earlier or later, comes upon that child who scorns the counsels, and tramples on the feelings of a tender and faithful parent."

B.

[For the Christian Register.]

DR COLMAN AND CONGREGATIONALISM.

Mr Editor,—In a discourse "on Christian union," preached before the Congregational clergy in the colony of Rhode Island, in 1760, by Rev. Ezra Stiles, afterwards President of Yale College, is found the following eulogy on Dr Colman of Boston.

The late Rev. Dr Colman was a friend to consociations of churches, but not in a sense subversive of Congregationalism, for he looked upon them not the destruction, but the "very soul and life of the Congregational scheme." Now they would prove the death of the Congregational scheme, if the churches be subordinated to their jurisdictions, "for of whom a man is overcome, of the same is he brought in bondage, and this even while they promise themselves liberty." Fellowship and benevolence, not dominion, was the great characteristic of this venerable divine, whose praise is in all the churches. He patronised the most Congregational act which was ever practised in these churches, in an instance which posterity may see the wisdom of imitating. And he was too well acquainted with antiquity not to be sensible that the grand defections of the Latin Church took its origin in those artfully deforced cessions, which subverted the liberty, independence, and plenary powers of churches.

Will you have the goodness, Mr Editor, to explain the meaning of the sentence in the above passage, in which President Stiles represents Dr Colman as *patronising the most Congregational act which was ever practised in these churches, in an instance which posterity may see the wisdom of imitating?*

N. W.

CHRISTIAN REGISTER.

BOSTON, MARCH 10, 1832.

HENRY GROVE, ON AMUSEMENTS.

Some interesting notices of this accomplished divine and preacher will be found on our first page. His fine genius and imagination, with his good learning and truly Christian temper, gave to his writings a reputation, which they have not lost even to this time. And among his works, which were collected in 1747 in ten volumes 8vo, and which are to be found in the University Library at Cambridge, there are some, that might serve for excellent practical works, even in this day so fruitful of new books. There is one, particularly, to which we have referred, on the subject of "Amusements"—a difficult topic, which we should like to see skilfully and seriously handled with reference to the prevailing tastes and habits of our own community. We take freedom to commend this subject to the thoughts and pens of some of our best practical writers. It is one of no little delicacy and importance. For who will deny, that there are errors and excesses among us in this regard? Yet let them be touched with a wise hand; by one, who sees them as they are, in their actual extent and influence, and not as they are sometimes imagined to be by ascetics, who know nothing about them. He, who would instruct and reform in this matter must show, that he has some just conceptions of the actual condition and needs of society, whose excesses he would reprove. Otherwise, if he scolds and grows angry, he will be found as one, that "beateth the air."

There is an admirable letter on this subject by Dr Watts, in reply to a distinguished lady who had asked his counsel as to the course, she ought to pursue as a Christian mother in relation to her young daughter, just entering into society. His general reply is, that he knows not how he can prove, that amusements as commonly understood are *of themselves* criminal; but that their danger chiefly lies in their *tendency* to excess; that by absorbing the thoughts, occupying the time, and especially encroaching with their unseasonsble hours upon regular employments, upon private and domestic devotion, they beget indifference to higher pursuits, and cherish that frivolity and worldliness of soul, which are fatal to the "life of God," and to all the good influences of religion.

STATE OF RELIGION IN FRANCE.

We are gratified to learn that the state of religion in Paris, and generally in France, is engaging earnestly the attention and efforts of many intelligent and zealous individuals. By letters and documents, just received from Paris, we learn that a meeting took place in that city on the 4th of December last, at which were present several gentlemen, French English and American, when the following resolutions were adopted.

1. There shall be formed a Society, to be called, *The Unitarian Association of France:* its station shall be in Paris, and it shall embrace the Provinces and correspond with the adjoining countries. The design of this Association shall be, to promote the knowledge of pure Christianity.

DECLARATION.

By *Unitarian* we mean, the worship of One God, in One Person, called in Scripture The Father; together with a recognition of the divine authority of Jesus Christ.

2. A Committee shall be appointed to direct the measures of this Association; a Treasurer and a Secretary shall also be chosen.

3. The measures which appear to us conducive to the spread of Unitarian Christianity in France are these:

To print and circulate, both by sale and by gift, small tracts in the French language, which shall explain the pure and simple doctrines of the Gospel, as they are held by Unitarians;

To effect, if it be possible, the formation of a church in Paris on the principles of Unitarian Christianity, to be placed under the care of a French Minister, whose views are avowedly those of Unitarianism.

To afford aid to the English Unitarian church already formed in Paris, and other societies which may spring up.

To find out, or assist in the education of a proper person, a native of France, who shall act under the direction of the Committee as a Missionary, to visit the Provinces and preach as opportunity may offer.

To establish a correspondence with those parts of the continent in which are found persons who have a regard for the truth as we conscientiously believe it to be in Jesus.

For the furtherance of these objects,

4. That an appeal be made to our Unitarian Friends in England and in America, in order to obtain pecuniary assistance for what we propose now to undertake.

5. That the following Gentlemen form a provisional Committee; Major General Armstrong, Mr F. Carnes, Mr D. Low, Colonel Harriot, Major White, Mr P. Taylor, Mr J. Lane, Mr T. W. Sturrow, Mons. Tilemann, Mons. Duteil, Mons. M. Jore; that Mr Carnes act as Treasurer, and Mr Worsley as Secretary.

6. That the above resolutions be sent to the Unitarian Associations of Great Britian and America, and to the Ministers.

Signed, Israel Worsley, *Secretary.*

PUBLIC MEETINGS IN BEHALF OF THE CHEROKEES.

Two public meetings have recently been held in this city for the purpose of interesting the community in favor of the Cherokee Indians, who have been struggling for their rights with the governments of Georgia and the United States. The first was held last week at the church in Federal Street, which was called to order by Rev. Dr Beecher and organized by the choice of Hon. Samuel Hoar, Chairman, and B. B. Thatcher, Esq. Secretary. The purpose of the meeting having been explained from the chair, Hon. Alexander H. Everett introduced the following resolutions:

Resolved, That in the opinion of this meeting, the Cherokee Indians are entitled to the sympathy and aid of the good citizens of all parts of the country, in their struggle for their territorial, political, and personal rights, with the Governments of Georgia and the United States.

Resolved, That a Committee of twelve be appointed to raise contributions in this city and the neighboring towns, for their relief; to prepare and transmit to Congress a memorial in their behalf; and to adopt such other measures as may appear to them expedient for the promotion of the objects of this meeting.

The meeting was addressed in support of these resolutions, by Mr Everett, Messrs. Boudinot and Ridge of the Cherokee nation, and Dr Beecher. The resolutions were then adopted and the following gentlemen chosen to carry them into effect. Leverett Saltonstall, Wm. B. Calhoun, John Pickering, Wm. Sullivan, Lyman Beecher, Stephen C. Phillips, Rufus Anderson, George Dennie, Charles P. Curtis, Oliver W. B. Peabody, Alexander H. Everett, and Samuel Hoar.

The second meeting was called by the above named committee. It was held last Wednesday evening at the Old South Church. Hon. John Pickering in the chair, and B. B. Thatcher, Esq. Secretary. Hon. L. Saltonstall, and Mr Ridge, a chief of the Cherokees, spoke at length and eloquently in favor of providing funds to assist the Indians, and of sending memorials to Congress in their behalf.

Both these meetings were thronged. We have seldom witnessed signs of deeper interest. Every one appeared to feel that the Indians had been wronged and deserved the sympathy of the whole community. The intelligence of the decision of the United States Supreme Court in their favor, to which we have elsewhere referred, and which arrived just in time to be announced to the meeting on Wednesday evening, was received by the assembly with great applause. We trust a stop will be put to the unjust and oppressive treatment of the Cherokee people. It may not be doubted for a moment that this decision of the highest tribunal of the land will be sustained.

IMPRISONMENT FOR DEBT.

We have frequently called attention to the subject of imprisonment for debt, and are glad to perceive that a better feeling is pervading the community respecting it, and that there is prospect that this relic of a barbarous age will ere long be done away. There can be no impertinence we trust in saying, that the experience of other States on this subject is well worthy the consideration of our own Legislature, who have the subject now under consideration. We have now before us, and earnestly commend to the attention of every benevolent mind, a letter from several Representatives in Congress from Kentucky to a gentleman in this city, in reply to certain inquiries addressed to them. As many of our readers may not have seen it, we quote it at length.

City of Washington, Feb. 20, 1832.

Sir,—We have severally received your favors, making inquiries of us in regard to the operation of the law abolishing imprisonment for debt in Kentucky, to which we now give you a hasty answer.

1. In reply to your first interrogatory—Does it impair credit? We answer it does not. There is now too much credit, as before the passage of the law.

2. Does it oppress the poor by preventing them from obtaining sometimes, on credit, the necessaries of life? Ans. As far as our knowledge extends, we have never known or heard of a single instance.

3. Do the merchants of Kentucky complain that they cannot obtain goods in other States on terms as favorable for credit as merchants from those States where imprisonment for debt is allowed? Ans. So far as our knowledge extends we have never heard of a single complaint. We believe that credit can be obtained to a ruinous extent now as much as before the abolition of imprisonment for debt.

4. Is the law abolishing imprisonment for debt in Kentucky (after nine years' experience) a subject of frequent complaint. Ans. So far as our knowledge extends, no complaint is made. The law meets general if not universal approbation.

5. Do you perceive any tendency or desire in the public mind to revert to the old system? Ans. None. Not the least tendency, so far as we know or believe.

6. If any class of citizens in Kentucky complain that imprisonment for debt is abolished, who are they and why do they complain? Ans. This has been substantially answered: the law is believed to be a blessing to the State. It is a relief from the most grievous distress, and has contributed to greater punctuality in payment, by leaving the debtor to the free scope of his facu ties.

With great respect, we are your obedient servants,

Richard M. Johnson.
Joseph Le Compte.
John Adair.

INTEMPERANCE.

In Great Britain, we are informed, the number of murders is but about fifteen annually, whilst in this country it has been estimated at five or six times as many. The Boston Courier referring to this subject says, "Whence comes it? but from the greater facilities of obtaining intoxicating spirits, and from the brutifying effects of intemperance." The question is well asked. Would that it might reach the hearts as well as the outward senses of those who manufacture and those who deal in spirits. How long will good men be blind to the evils of which they are the (unintentional) instruments? How long will they neglect to examine, to their foundation, the moral bearings and responsibilities of their particular professions or engagements?

LATE PUBLICATIONS.

A discourse delivered before the Boston Mercantile Association and others assembled on their invitation, on Tuesday evening, February 7, 1832. By William Sullivan. 8vo. pp. 36.

On the last page of last week's Register, we spoke of the formation of the Boston Mercantile Association, and gave an extract from a circular letter explaining the object of the Association. Our knowledge of the Association is limited to what we have learned from the circular letter, and from the discourse whose title we have here given. We feel assured, however, that a society composed entirely of persons engaged in commercial pursuits, to promote ends in which they have a common interest, cannot fail to be useful.

The discourse of Mr Sullivan is written in the same clear, warm, and graceful style which characterises the author, and exhibits the same sound principles and benevolent feelings which are displayed in his other writings. The facts and reflections in regard to commerce and to morals will be a useful and acceptable present to the Society before which it was delivered, and to others who are interested in the same subjects.

A statement of proceedings against Mrs Emily Richardson, *in the Second Congregational Church in Reading.* Charlestown, 1832.

We know not whether this statement is designed for publication, or only for the use of the parties immediately concerned. But it contains a simple, unimpassioned, and authentic account of facts, which ought to be known, and of which we fear there are too many examples in churches calling themselves Orthodox. It contains an instance of groundless persecution of a respectable female, defenceless except by her virtues and unimpeachable character, which merits the indignation, or rather we should say the contempt, of every reflecting person. The following extracts from the preface, containing, with other matter, the letter of Rev. Mr Walker of Charlestown to Rev. Mr Reid pastor of the church in Reading, by whom and by some members of whose church this respectable lady was so injuriously treated, will serve to indicate the nature of the transactions, afterwards detailed.

Sometime last summer, Mrs Emily Richardson requested to be admitted to the communion in the second Congregational church in this place. She stated that she had been the subject of some ecclesiastical proceedings as a member of the second church in Reading, a copy of the record of which, though she had repeatedly and earnestly requested it, she had never been able to obtain. At her instance, the following letter was written:

Charlestown, Jnly 1*st*, 1831.

Dear Sir,—Mrs Emily Richardson, who has resided in this town about three years, and sustained, I believe, during that time, a good character, has expressed a wish to become a communicant in the church of which I am Pastor. She informs me that she has been the subject of some ecclesiastical proceedings in your church, which originated in her being understood to deny the supreme divinity of Jesus Christ. The result of these proceedings, she says, has not been communicated to her *in writing;* but she informs me that you gave her to understand, that she was *not excommunicated*, but only that your particular church had withdrawn from her its Christian watch and fellowship. Of this, however, she allows that she has *no evidence*, no person being present when you informed her of the decision of the church; and the nature of the decision has, I understand, been differently represented. In a sincere desire to avoid all mistakes and misapprehensions, and not to violate the order of the churches, I take the liberty to request you to advise me by the earliest opportunity, whether the ecclesiastical proceedings against Mrs Richardson originated in her denial of the supreme divinity of Jesus Christ; whether any charges against her moral or religious character were made and sustained, excepting as regards what may have been thought to be implied in her peculiar faith, or in her refusing or neglecting to appear before the church to answer for the same; whether she has, or has not, in fact, been excommunicated from the church of which you are Pastor, and if she has not been excommunicated, what is the precise nature of the censures which have been passed upon her, and what is supposed by you to be the precise nature of the relation which she now sustains towards your church, or towards the church in general.

Information on these points, given either in the words of your votes or otherwise, as you may see fit, will enable our church to proceed understandingly on the application that has been made to us by Mrs Richardson; and also to observe, as we wish to do, the rules of Congregational order.

By attending to this request and answering this note, as soon as your convenience will possibly permit, you will much oblige our church and myself.

Though personally a stranger, permit me to subscribe myself yours, in Christian love,

James Walker.

Rev. Jared Reid,
Reading, Mass.

To this letter the following answer was received, which is here copied entire;

Reading 6 *July*, 1831.

This church has withdrawn all Christian watch and fellowship from Mrs Emily Richardson. Of this she has been duly and officially notified. The offence was her violation of her own covenant vows, and her departure from what we consider the faith once delivered to the saints.

Respectfully, Jared Reid.

Rev. James Walker.

This answer, it will be perceived, did not give the information that had been asked. It did not state whether the church in Reading regarded Mrs Richardson as an excommunicated person, nor whether they had any charges against her character except those which they might think were implied in the change of her opinions, or in her conduct towards the church respecting this change.

She then submitted to this church a written account of the proceedings of which she had been the subject, so far as those proceedings had come to her knowledge. The paper was read at a regular meeting of the brethren of the church, and a wish was expressed unanimously that the same might be printed, if her consent could be obtained. This wish being communicated to her, she replied as follows:

Rev. Sir,—

* * * * *

In regard to the request of your church concerning my book, I have consulted Mr Richardson's wishes, and he seems reluctant to my being exposed to the arrows of a malicious foe that may be aimed at me on all sides, and sometimes perhaps from an unknown hand, that it would be impossible to stay; and I think it would be unadvisable, unless your church have *something* in their own hands to defend me with. Mr Richardson has authorized me to say, that, on condition that your church will be at the trouble to ascertain from good authority, what my character was while I resided in Reading, and if they can gain satisfactory evidence that it was good, they have his full and free consent, together with my own, to publish it. In regard to the truth of my statement of Mr Reid's proceedings, if your church desire it, I am ready at any time, before any Justice that they will bring to me, to say on oath, that I have not exaggerated or misrepresented the story in the least. I have given it *in the* exact language in which it was spoken, as near as I can possibly recollect. Some of it was written as soon as Mr Reid had gone from the house, and all of it while it was fresh in my memory. I was born in obscurity, and brought up in retirement, and for three years past I have been almost entirely excluded from society. But it is not because I wish to make a greater noise, and bring myself into notice, that I consent to have my book published: but I wish to come forward and tell my story for a number of reasons, and then I shall very gladly step back to my former retirement and sink into oblivion. I wish this story to be

published because your church have requested that it should be, and I should be happy to oblige them. I wish it to be published, that all of Mr Reid's church may know how I have been treated, and how they have been treated; I wish them to know that two letters have been prepared by me expressly for them, one of which I know that Mr Reid refused to communicate to them, and I cannot learn that the other has shared a better fate. I wish it to be published, because I believe it to be a duty that I owe to the public and myself;—to the public, because I think that such wicked works of darkness ought to be brought to light, that people may prepare to use suitable measures against them,—to myself, because Mr Reid has furnished the means to destroy my reputation, and has driven me out into the world without giving me the means to defend it. He has by violence wrested from me my right to the Christian ordinances, that I ought to hold in common with all sincere believers in the Christian religion, and I never should have regained it, if I had set down quietly and said nothing. I think Mr Reid may blame himself and not me, if my account of his proceedings should be published, for if he had answered my first, second, or third letter, it is not probable that this account would ever have come before your church, and of course would not have been published. * * *

If you will be so kind as to communicate to your church such parts of this letter, and only such, as you see fit, you will oblige your humble friend, EMILY RICHARDSON.

September 2, 1831.

Abundant and perfectly satisfactory testimonials were easily obtained of Mrs Richardson's unimpeachable moral and religious character.

These are given in the publication, but our limits do not allow us to make further extracts.

RELIGIOUS AND MORAL INTELLIGENCE.

Installation. On Wednesday, Rev. James W. Thompson was installed as pastor of the Independent Congregational Church in Salem. The services were as follows:—Introductory Prayer by Mr Brazer, of Salem; Selections from Scripture by Mr Fox, of Newburyport; Sermon by Mr Greenwood, of Boston, from Col. i. 18, "And he is the head of the body, the Church;" Prayer of Installation by Dr Lowell, of Boston; Charge by Mr Bartlett, of Marblehead; Fellowship of the Churches by Mr Sewall, of Danvers; Address to the Society by Mr Colman, late Pastor; Concluding Prayer, by Mr Upham, of Salem; Benediction, by Mr Thompson. "These performances," says the Salem Gazette, "were of a superior character, and were listened to with deep interest and unmingled pleasure by a large and promiscuous auditory."

We understand that the services were attended by a crowded auditory, and that the prospects of the society are highly encouraging.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Emerson's Meeting house, Hanover Street, at half past six o'clock.

The Bible in France. The Directors of the British and Foreign Bible Society publish monthly extracts from the correspondence of the Society. In the extracts for November we have an account of the circulation of the bible in the North of France, in the rich and well cultivated district of country called Santerre. For some time the efforts for the circulation of the scriptures were in a great degree unavailing, owing to the prejudices and ignorance of the people. We are now told that since November 1830, nearly one thousand copies of the New Testament had been distributed in twenty villages of Santerre, and that most of them had been disposed of in the schools, as reading books, where, it is said, they are eagerly inquired after. We select the following passages from the November extracts.

It has frequently happened, that our Colporteurs (Hawkers) have seen many persons who showed the degree of importance which they attached to the New Testament, by their eagerness to procure a copy, and their opposition to the threats, and even the flattery of their priests. A priest belonging to a village in Artois has secretly asked, in every house, to see the books which had been purchased, under the pretext of his wishing to read them; but he either retained or destroyed them. On one of our Colporteurs revisiting the village, the anxiety among the people to obtain new books was general; and they all declared that, this time the priest should not outwit them. Those who had nothing, went and borrowed loaves of bread of their neighbors, which they brought with joy to exchange for a New Testament, or for Tracts. A schoolmaster had purchased a considerable number of Testaments for his pupils, without, however, mentioning the circumstance to the priest, who was indignant, and came to order the master either to consign the books to the flames, or quit the place forthwith. So far from obeying the priest, he proved to him the impiety of the order he had made, and openly declared to him that he possessed the Bible. These instances are seldom; at least, few have come within my own knowledge; but if the villages were to be visited, most probably similar cases would be met with.

It will take a long time, and require great perseverance, before we shall be able to get the New Testament introduced into all the schools. That time, however, is perhaps at no great distance; and the prejudices which still exist are perhaps not so deeply rooted as we may imagine. More than a hundred villages have adopted it; another hundred are awaiting a favorable moment; and nearly every time our Colporteurs undertake a fresh journey they meet with new applicants. I do not think I exaggerate, when I reckon the number of New Testaments, which I hope to distribute this winter, at three thousand copies, particularly as trade is reviving.

Cherokee Missionaries. Our readers no doubt are acquainted with the fact that two missionaries to the Cherokee Indians,—Rev. Mr Worcester, and Dr Butler,—have been sentenced to four years imprisonment, and have already been imprisoned several months, in the penitentiary of Georgia, under a law of that State, forbidding their residence in the Cherokee country, without taking an oath of allegiance to Georgia. The question of the constitutionality of the proceedings of Georgia has been brought for decision before the Supreme Court of the United States. This question was argued with great ability on both sides. After a full and deliberate consideration of the merits of the case, the Court decided, (unanimously with the exception of Judge Baldwin,) that the law under which the missionaries were convicted, condemned, and imprisoned, is repugnant to the constitution of the United States, being repugnant to treaties and laws of the United States in relation to the Cherokee Indians. The judgment of the Court of Georgia has been accordingly reversed. The Court was full, with the exception of Judge Johnson, who was absent from indisposition. The dissent of Judge Baldwin was only on a point of form, that the record of the Court taken was not duly ratified.

"It remains to be seen," says the Boston Daily Advertiser, "whether the authorities of Georgia will respect this decision of the Supreme Court of the United States, and if they do not, whether the Executive of the United States will enforce it." On this part of the subject, notwithstanding the example of the past, we will not do the people of Georgia the injustice to entertain a doubt, till it is irresistibly forced upon us, that they will show the consistency and sincerity of their professions of attachment to the Union, by yielding at once to this decision of the highest authority of the nation. Nor can we doubt, should they persevere in what has thus been pronounced an unconstitutional proceeding, that Congress will support the Executive in the measures which it will become his duty to adopt, for enforcing the decision of the Court.

A correspondent of the New York Journal of Commerce gives the following account of the decision of the Court.

U. S. SUPREME COURT, *March 3d*, 1832.

Judge Marshall delivered the opinion of this Court, this morning, in the case of Worcester and Butler, which goes to set aside the proceedings against them in the Court of Georgia, whereby they have been suffering imprisonment as criminals. The Court has denounced the law or act of Georgia by virtue of which they were arrested, tried and sentenced, as repugnant to the paramount law of the land; that is, repugnant to the constitution, the treaties, and acts of Congress, in relation to the Cherokee Indians. His Honor Judge McLean delivered a separate opinion, acquiescing in the general opinion. Judge Baldwin also pronounced a separate opinion, which, so far as I could comprehend him, excepted to the process which brought up the record. The whole morning, from 11 to 2 o'clock, has been taken up by this case. I hasten to announce the result.

A correspondent of the N. Y. Commercial Advertiser, under the same date, says—

Stepping into the Supreme Court room this morning, I had the high satisfaction of hearing the venerable Chief Justice Marshall pronouncing the opinion of the Court, *reversing the judgment of the Court of Georgia*, by which the Rev. Mr Worcester and Dr Butler have been for months confined in the penitentiary of that state. Judge McLean, (the late Postmaster General) read an opinion, coinciding entirely with the views of the Chief Justice—the veteran guardian of the Constitution. The Judges were all of one opinion, save Baldwin, who thought the Court had no jurisdiction!

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday March 2d. Bills were reported,—In addition to an act to incorporate the Episcopal Church of St Thomas in Taunton; to incorporate the proprietors of the New Bedford and Fairhaven Fishery; in addition to an act to regulate the Fishery in Taunton Great River; in addition to an act to incorporate the Central Mills. An article of amendment of the Constitution, on the third article of the Bill of Rights, amending the article passed and adopted in the House, was proposed and rejected.—Yeas 3, Nays 32.

In the House of Representatives. A bill, in a new draft, concerning hawkers, pedlars, &c. was reported and accepted. A resolve was passed granting taxes for the several Counties. Bills enacted,—To incorporate the Pittsfield and West Stockbridge Railroad Co.; the Fulton Manufacturing Co; the Squanicook Manufacturing Co.; the Milbury Academy; additional to acts incorporating the Lowell Manufacturing Co.; additional to an act establishing the Sandy Bay Pier Co. A bill was reported concerning the Lunatic Hospital in Worcester.

In the Senate, on Saturday. Bills reported,—To incorporate the President &c. of the Weymouth Bank; to divide the Commonwealth into Districts for the choice of Counsellors and Senators; authorizing the Proprietors of Central Bridge to reduce and compound their tolls.. Bills enacted,—In further addition to an act to establish the Boston and Lowell Railroad Co.; in addition to an act to establish the Sandy Bay Pier Co.; to incorporate the Pittsfield and Stockbridge Railroad Co.; the Squanicook Manufacturing Co.; the Fulton Manufacturing Co; the Proprietors of Milbury Academy; in addition to an act to incorporate the Lowell Manufacturing Co.

In the House of Representatives. Several bills passed to be engrossed; nothing new was introduced, and nothing definitive was done.

In the Senate, on Monday, March 5th. An order was submitted relative to the appointment of Commissioners on the Pauper Laws. The death of the Hon. Ebenezer Daggett, a Senator from Bristol, was announced, and a Committee appointed to consider what measures should be adopted by the Senate to testify their respect for his memory; a report was made and a Committee appointed to attend the remains of the deceased to his late residence in Attleboro'; to express to his relatives the sympathy of the Senate; a vote also passed, that the members of the Senate wear crape on the left arm, during the remainder of the session.

In the House of Representatives. A Committee was appointed, to consider the expediency of extending the provisions of the act to prevent fraud in the attachment of real or personal estate, to all persons interested in such estate. A report was made on the subject of State Paupers, that it is inexpedient to legislate thereon. Reports on the subject of the removal of the Seat of Government, on the order respecting the duties and powers of the Sheriff of Suffolk, and on the subject of Academies, were accepted. Bills enacted,—In addition to an act to define the powers &c. of Insurance Companies; to incorporate the Trustees of the First Methodist Episcopal Church in Andover; the President &c. of the Bristol County Bank in Taunton; of the Mercantile Bank in Boston; the Fishing Insurance Co. in Provincetown; the Lowell Mutual Fire Insurance Co.; the town of Webster. A resolve from the Senate, providing for the support of the State Paupers, passed in concurrence. The bill to abolish the punishment of death, was indefinitely postponed.

In the Senate, on Tuesday. Sundry bills and resolves from the House were committed. A bill from the House "for the due regulation of Licensed Houses" was read. A bill was reported authorizing a bridge to be built across Broad Cove, in Bristol County. A Committee was appointed, to be joined, to consider the expediency of appointing a Board of Commissioners to prepare and report to the next Legislature such alterations in the Pauper system as they may judge expedient.

In the House of Representatives. A bill was reported to prevent fraud in the transfer of personal property. Bills passed to be enacted,—To repeal an act providing for the use of broad rimmed wheels; in addition to an act to incorporate the Boston Port Society; the Proprietors of New Bedford and Fairhaven Seamens Society; to extend Hancock's Wharf and Lewis' Wharf; in addition to an act to build a bridge between Sunderland and Deerfield; to improve the navigation of Town River in Quincy; in addition to an act to establish the Boston and Taunton Railroad Corporation. The resolve relative to the State Prison passed in concurrence.

In the Senate, on Wednesday. A bill from the House, additional to the act to provide for the inspection of Hops, was read and committed. A bill was reported to repeal the act for the use of broad rimmed wheels. A resolve was reported providing for contingent funds. Bills enacted,—To incorporate the Proprietors of New Bedford and Fairhaven Ferry; the Fairhaven Seamens' Friend Society; to authorize the Proprietors of Hancock's Wharf and Lewis' Wharf to extend the same; to incorporate certain persons to build a bridge between Deerfield and Sunderland; to improve the navigation of Town River in Quincy; additional to an act to incorporate the Boston Port Society; additional to an act to establish Boston and Taunton Railroad Co. A resolve was reported for extending the authority of the Land Agent to sell lands in Maine; also to agree with the Commissioner of Maine, on a system for the sale, &c. of the Public Lands, and a resolve to ratify and confirm the agreement made with the Commissioners.

In Convention of the two Houses at 11 o'clock, Elijah Howard, Esq. was elected to fill the place in the Senate vacated by the death of Hon. Mr Daggett.

In the House of Representatives. A bill was reported in addition to an act to prevent fraud in the attachment of real or personal estate. A confidential communication was received from the Governor, which was considered in secret session. The Judiciary Committee were instructed to consider the expediency of authorizing the Judge of Probate to make an allowance to the widows of testators, when they waive the provisions made for them in the wills of their husbands. The Judiciary Committe were directed to report a bill for the assessment of County, Town, &c. taxes. Bills enacted,—To incorporate the President &c. of the Brighton Bank; to increase the capital stocks of the Dedham and Danvers Banks; in addition to an act for the support of the ministry in the First Parish in Groton; respecting agencies of Insurance Companies incorporated out of this Commonwealth; to exempt the County of Middlesex from maintaining a bridge in Newton; to incorporate the Salt Water Pond Co.; the Unitarian Society at Fall River; the Proprietors of the Worcester Female Academy.

In the Senate, on Thursday. Bills reported,—In addition to an act to incorporate the Proprietors of Boston South Bridge; to incorporate the Proprietors of the Third Congregational Meeting-house in Lowell; to increase the capital of Taunton Copper Manufacturing Co. A resolve was reported for the payment of the Clerks of the Legislature.

In the House of Representatives. A report of a joint special Committee on the subject of a recess, was referred, and sent up for concurrence. Resolves in favor of G. Steele and for the payment of sundry Pauper and Insolvent accounts, passed in concurrence. Bills reported,—To establish a Fire Department in Cambridge; to establish the times and places of holding Courts of Probate in Middlesex County. The report of the Committee, relative to interments of the dead, was accepted. The bill to authorize the town of Hingham to sell certain real estate was indefinitely postponed.

Congress. In the Senate, several petitions have been presented for the abolition of slavery in the District of Columbia, also a number of memorials in favor of a renewal of the charter of the United States Bank. Mr Clay's resolution relative to the Tariff occasioned much debate. The speech of Mr Clay was very long and able.

We do not find that any thing of interest has been done in the House of Representatives.

Maine Legislature. The Legislature of the State of Maine has held a secret session. The Portland Advertiser says "the Boundary question is probably up again." Great excitement is occasioned by this question.

N. E. Boundary. The Washington correspondent of the New York Daily Advertiser writes as follows,—

"The President has agreed to give to the State of Maine a tract of land *at the West*, the value of which shall be equal to that she has lost by running the boundary line."

Harvard College. By the last annual Report of the Treasurer of Harvard College, it appears that the funds belonging to this institution amount to $509,047 93.

Of these the funds, given wholly by individuals, and specifically appropriated by them, and over which the corporation have no control, except to apply them according to the will of the donors are, for the salaries of Professors, $151,626 44; for the purchase of books, 6,781 69; for museum, &c., 6,720 79, for theological purposes, 38,134 18, for the law school, 17,943 62, for botanical garden and natural history, 11,456 64, for treasurer, 520, for Dudlean lecture, 465, 77, for assisting indigent scholars, for prizes, 5,983 88, for permanent tutors, (arising from the West Boston bridge annuity,) 29,578 14, total $292,637 93.

Funds from which the College derives no benefit, but merely pays over the interest, as required by the donors, $17,769 55, (viz. Sarah Winslow's donation, the whole income of which is to be paid to the minister and schoolmaster of Tyngsborough, 4,766 55, David Williams's legacy for preaching the gospel among the Indians at Catuit and Edgartown, 13,000.)

Funds hereafter to revert to the College, but the income of which is to be paid to the testators during their lives, 45,751, bad debts of no value, 4,103 52. property producing no income, 5 184 61, required for the ordinary purposes of treasury and steward, 5,000, leaving for the general purposes of the College, the sum of $134,435 62, the whole income of which is required to keep up the present system of instruction, and to keep down the charge of education, at its present rate to the student.

History of the Cholera Morbus. A medical and topographical history of the cholera morbus has just been published by Messrs Carter & Hendee, of this city. It is a work by Scouttetten, Professor of the school of Medicine at Strasburg, and is translated from the French, by Dr Doane. We quote the following more particular description of it from the Daily Advertiser.

The work consists first of what is strictly a history of the disease, particularly of its progress since its first appearance in India to its developement in Europe and in England—next a consideration of its causes and systems—the means of prevention and treatment—and finally the method of its propagation, the efficacy of salutary measures, and the obstacles to its future progress. The work gives an interesting view of the history and nature of the disease, though we cannot pretend to judge of its professional merits or authority. He takes decidedly the ground of the noncontagiousness of the disease, though he appears to admit as facts some statements relied on by contagionists, which are not supported by any satisfactory evidence, and appear to us to be extremely questionable. The facts enumerated to prove its noncontagiousness, particularly the failure to propagate it by inoculation, and other modes of direct contact, are quite striking. It is accompanied by a map showing the direction in which the disease has travelled from India to Europe.

Paper and Glass. The reports of the committees of the New York Convention on the manufactures of paper and glass have come to hand, through their respective chairmen, Hector Craig, Esq. of New York, and Col. Amos Binney of Massachusetts. The committee on paper put down the value of the domestic manufacture of this article at $7,000,000 per annum—of which about 3,500,000 are paid for rags and 1,200,000, for wages—adding, that the price of the article has declined from 20 to 25 per cent, while the quality has been improved in about the same proportion.

The report made on glass shews a probable annual value of more than $3,000,000, subsisting about 10,800 persons, who receive in wages $720,000, independent of moneys paid for operations not within the works, especially in the supply and transportation of fuel, &c. The selling price of glass has been reduced from 33 to 50 per cent. since its domestic manufacture was efficiently protected.

Newspapers in New York. According to a statement prepared for Williams' Annual Register, there are 258 newspapers in the State of New York, 64 of which are in the city. Of these last 13 are daily, 15 semi-weekly, 33 weekly, 3 semi-monthly, and 3 monthly. Aggregate issues in the city, 5,623,800 sheets per annum; in other parts of the state, 5,400,000. Total, 16,028,600. Amount of subscriptions for the whole number, about $700,000 per annum.

Education in Pennsylvania. An education bill has been reported by a committee of the legislature of Pennsylvania. It provides for three superintendents for each county, three commissioners for each township, three committee men for each school district in a township, and one collector and one treasurer in each district, the money to be collected as the county taxes. The committee reports that there are in the state four hundred thousand children between the ages of five and fifteen years, and that more than two hundred and fifty thousand of them had not been within a school house the last year.

To educate 400,000 children, at three dollars per quarter, would amount to four millions eight hundred thousand dollars per year, without including the purchase of lots, building of school houses, fire wood, stationary, collectors' and treasurers' commission, &c. This number of scholars, at three masters to every hundred scholars, would require 12,000 school masters.

Removal of the Indians. The Secretary of War in a Report lately communicated by the President to Congress, states that according to the best estimate that can be made, the number of Indians who have emigrated to the territory appropriated to them, West of the State of Missouri and the Arkansas Territory, is 19,390, of whom 6000 are Choctaws, 3500 Cherokees, 2500 Creeks, 3000 Delawares, 1500 Shawnees, 800 Kickapoos, and the rest belong to various smaller tribes. The number of Indians south of Michigan who have not emigrated he estimates to be 36,450, viz. Creeks, 20,000, Cherokees 11,000, Florida Indians 4000, Miamis 1000, and Wyandots 450. The territory which the government propose to assign to these tribes is estimated to contain 100 millions of acres, of which about 50 millions have been already allotted to eight tribes of Indians.

Bunker Hill Monument. The following is the copy of an anonymous note received by Mr E. Everett, containing $110, a few days since, in Washington.—"A native of the county of Middlesex, Massachusetts, desirous of contributing his mite towards the completion of the Monument on Bunker's Hill, requests Mr Everett to cause the enclosed to be devoted to that object."

The Flood. The latest accounts of the state of the water of the Ohio at Cincinnati, are given in the Cincinnati Gazette of the 20th inst. as follows:—The river continued to rise until Saturday morning the 18th, at which time it was 63 feet above low water mark. It remained stationary till about noon, when it commenced falling very slowly. From Saturday noon till Sunday, 19th, it fell 8 1-2 inches, and when our paper went to press last evening, it had fallen altogether 12 inches.

At Cincinnati, 21st ult. the Ohio had fallen nearly 2 1-2 feet. Villians have been detected in plundering in the scene of distress caused by the flood. Flour had risen from $5 and 5 1-4 to 6 1-2 and $7.

The Cholera. The Assembly of Lower Canada have placed £10,000 at the disposal of the Governor, to enforce quarantine regulations next summer. The site chosen is Grosse Isle, about 35 miles below Quebec, which will be placed under strict military regulations.

Piracy. A large piratical vessel of 28 guns and 230 men, has been captured and carried into Ascension by his H. B. M. ship Primrose, after an action of 7 hours, in which the pirate lost 101 and the Primrose 50 men. The captain of the P. lost his left arm. The pirates were chiefly Spaniards and were to be sent to England for trial.

FROM EUROPE.

Our papers are quite barren of news from abroad. The English Parliament re-assembled on the 17th of January; nothing important had transpired.

London papers state that the Prussian Government had ratified the treaty relative to Belgium conditionally. The ratification to take effect in case it should be exchanged with those of all the other powers. It was reported that Russia and Austria had concluded to ratify the treaty.

Five of the persons concerned in the Bristol riots have been sentenced to be hanged. Sentence of death was recorded against nineteen others, but their sentence was commuted for transportation.

Egypt. Galignani's Messenger says,—Among those carried off by the cholera were many laborers employed to remove the monument presented to France. This obelisk is 80 feet high, and weighs 451,405 lbs., or 246 tons, including the encasement of wood. The base is seven feet square. In order to form the road for conveying it to the vessel, it is necessary to pull down fortyfive houses, cut through two sand hills nearly 100 feet high, and level the ground for 550 yards in length.

The Island recently formed in the Mediterranean, near Sicily, disappeared Dec. 24; it sunk during a violent earthquake. The captain of a Greek ship passed within gun shot of where it was, and saw only a kind of rock covered with a shallow depth of water.

Concordance of the Hebrew Scriptures. Cohen, a learned Jew, has prepared for publication, under the patronage of the King of Denmark, a new Concordance of the Hebrew Scriptures, with points, and including the proper names and particles.

MARRIAGES.

In this city Mr Nathaniel S. Ewer to Miss Henrietta Crosby; Mr William B. Brown to Miss Eliza W. daughter of Mr Richard S. Roberts.

In Weston, Mr Joel H. Powars to Miss Clarissa A. Patrick.

In Taunton, Mr Lyman Willis, of West Bridgewater, to Miss Mary D. Allen.

In Hull, Mr Joseph Poor, Jr. to Miss Jane Lovell.

In Mendon, on the 28th ult. Mr John K. Killey to Miss Susan Wood; on the 1st inst. Mr John W. Baker to Miss Almira Bacon, both of Uxbridge.

In Holliston, on Sunday evening last, Mr Seneca Winzel, of Framingham, to Miss Polly Clafflin, of the former place.

In Leominster, Mr Charles H. Colburn to Miss Polly P. daughter of John Kendall, Esq

In Hillsborough, Dea. Jeremiah Crosby, of Billerica, to Mrs Lucy G. Ralfe.

In Havana, N. Y. C. G. Judd, Esq. of Pen Yan, formerly of Williamstown, Mass. to Miss Amelia H. Goodrich, of the former place.

DEATHS.

In this city, Mr George W. Grater, formerly of Amherst, N. H. aged 36; Miss Harriet Williams, 24, formerly of Gloucester; on Tuesday last, Miss Matilda Sumner, eldest daughter of C. P. Sumner, Esq. 21.

On Sunday evening, Hon. Ebenezer Daggett, Senator from Bristol District, aged about 70.

In Charlestown, Mr Augustus W. Brown, aged 23; Mr Henry Winship, 73; Mrs Martha C. E. Hall, 22; Anna M. daughter of Mr C. C. Felton, 14.

In Dorchester, Thomas P. Tappan, Esq. aged 33.

In Hingham, Robert Gould, Esq. aged 72.

In Lynn, Mrs Mary, wife of Mr James Pool, Jun. aged 25.

In Saugus, Mr Samuel Carlton, late of Hanover, N. H. aged 86. He served in the war of our Revolution, was at Lexington fight, and in the battle of Bunker Hill, where he had a brother shot down at his side.

In Gloucester, Miss Sarah A. daughter of Benjamin K. Hough, Esq. aged 28.

In Mansfield, Mrs Mary Burr, aged 61.

In Sherburne, Mrs Mary Hooker, wife of Mr Zebeon H. aged 48.

In Framingham, Major Lawson Buckminster, aged 90.

In Springfield, Mrs Sarah Dickman, aged 58, wife of Thomas D. Esq.

In Portsmouth, Mrs Deborah Melcher, aged 95.

In Augusta, Rev. Andrew Sherburne, aged 66, formerly of Kennebunk, Me.

In Woodstock, Vt. Col. Phineas Thomas, a Revolutionary officer, aged 82.

In Providence, on the 19th ult. Hon. Nathaniel Searle, aged 59; one of the most successful advocates at the Rhode Island Bar.

In Charleston, S. C. Stephen Thayer, Jr. aged 24, eldest son of Mr Stephen T. of this city.

In Augusta, Geo. Mr Calvin Wright, licensed preacher of the Baptist denomination, and recently student in the Newton Theological Institution.

In Woodville, Judge Randolph, late District Judge of the U. S. Court for Mississippi.

In Havana, Capt. William Work, formerly of Newburyport.

In Cuzco, Peru, Mr William Freeman, formerly of Boston, aged 37.

At sea, 21st ult. Wm. Manning, of Salem, mate of schr. Nicholas Van-Zandt.

NEW YORK COLLECTION OF HYMNS.

This Day published by GRAY & BOWEN, "A Collection of Psalms and Hymns, for Social and Private Worship. Third Edition."

Advertisement to the Third Edition.

In offering to the Public, a Third Edition of what is popularly known as the New York Collection of Hymns, the Compiler has only in view to meet the demand for the work. He is not aware that very valuable or permanent additions have been made to the store of devotional poetry since this Collection was undertaken; and although improvements might doubtless be made in it, yet he conceives these are not such as would at all compensate for a change that would materially affect its value in the hands of the numerous religious societies which have adopted it in the preceding editions. In this, therefore, the hymns and the arrangement remains the same. Such verbal errors as have been discovered are corrected, and an Index of scripture references having been thought desirable, it is now added.

The Compiler on this occasion cannot forbear to recur with heartfelt satisfaction to the many excellent Collections of which this has been the precursor. The principal objects which he proposed to himself in his selection, appear to have been equally valued and sought by most, if not all of those who have succeeded him. He hails their success as his own—he rejoices in it, as in the success of the cause in which his best wishes are engaged; and the result of their labors alone considered, he humbly trusts he may claim that his labor has not been in vain.

December, 1831. H. D. S.

☞ This Hymn Book is believed to be the cheapest of any now in use in Unitarian Churches.

March 10. 4t.

CHANNING'S DISCOURSES.

For sale at this Office "Discourses, Reviews and Miscellanies," by W. E. CHANNING, D. D. One volume 8vo.

CARPENTER'S CATECHISM.

This Catechism is for sale at the Christian Register Office. It has been extensively used as a first book in Sunday Schools—and where manuals are used is highly acceptable on account of its great simplicity and adaptation to the comprehension of young children.

FAMILY SERMONS.

Beard's Family Sermons and Prayers may be obtained at the Christian Register Office, No. 3 School Street.

SAURIN'S SERMONS.

For sale at this Office Saurin's Sermons, in 8 vols. translated from the French, by ROBERT ROBINSON.

LIBERAL PREACHER.

New Subscribers to the Liberal Preacher can be supplied with the preceding volume, [which is the first of the new series,] at one quarter discount.

GEOGRAPHICAL PRESENTS.

For sale at this Office "Geographical Presents," of Europe, Asia, and Africa, in three distinct vols. They contain descriptions of the different parts of the world, and many fine engravings, and are handsomely bound in morocco. They are very suitable either for juvenile libraries, or as presents to young people.

UNITARIAN ADVOCATE,

FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 3, for March, 1832.

CONTENTS.

Use of Forms and Means in Religion.—The Fraternal Relation of the Disciples of Christ.—Fatal Consequences of Recent Measures.—What must we do to be saved?—Banner of the Church. *Intelligence.*—Temperance.—Unitarians of Transylvania.

LIBERAL PREACHER,

FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for March, 1832.—New Series, Vol. II. No. 3. Containing a Sermon by Rev. EZRA S. GANNETT, of Boston, Mass. *Subject*—'The Claims of Religion on the Female Sex,' from 1 Peter iii. 5. March 1.

SELECTED POETRY.

SABBATH BELLS.

'Tis sweet to hear the Sabbath bells
Ring out o'er woodlands, floods and fells,
Now clear and jubilant, anon
Mellowed and mournful they chime on;
And sweet, from kirk or chapel rear'd,
'Midst glens to rural hearts endear'd.
Oh! sweetly on the morning air
Sounds the meek hymn ascending there,
When rural voices join to raise
An anthem to their Maker's praise.

And solemn and majestic floats
The organ-chant in rolling notes,
Pour'd richly down the pillar'd aisle
Of some time-hallow'd Gothic pile;
When mingle there, in prayer and song,
A city's thousand voices strong,
Oh! who unmoved can listen then,
To the responsive deep *Amen!*
The soft refulgent light that streams
Through windows mapp'd with holier themes,
The blazonry and cherub wings,
Proclaim thy temple, King of kings!
And marble tablets sculptured round,
Mark where the dead have refuge found.

Such are the Sabbath notes that rise
From earth's vast altar to the skies;
And have the ocean-waves no voice,
To bid the sacred hours rejoice?
Have they, who on the dangerous deep
For life an anxious vigil keep,
No tribute for the Almighty One
Who rules them from his viewless throne?
Hark! o'er the wide and billowy main
Soft music comes—a choral strain;
And kneeling on the barrier frail,
(How vain their strength if *that* shonld fail,)
That lifts them from the yawning sea,
Bold rugged men are group'd in prayer,
In child-like, pure simplicity,
And lo! their God is with them there!

MISCELLANEOUS.

THE POLES IN PARIS.

The Albany Daily Advertiser contains a letter from Mr S. F. B. Morse, dated Paris, Dec. 17, 1831, in reference to the Poles in Paris, and particularly to their celebration of the anniversary of the Polish Revolution. We make the following extracts.

Every Wednesday evening the American Polish Committee meet at Mr Cooper's, when we have Gen. Lafayette at our council table. I must give you an account of our celebration of the Polish Revolution. It was on the evening of the 29th of November that we received an invitation, as the American Committee, to meet the Polish National Committee and the French Polish Committee. We met in the grand committee room in the Rue Turenne; the room was decorated with the flags of Poland, France and the United States; among the latter were conspicuous the two Boston standards, to be presented during the evening, alas! not to the gallant Poles in Warsaw, but to the sad remnant of Poland's proscribed and banished patriots, yet to some of her best and noblest sons. Here were more than sixty of these brave men, nobles, men of science, literature and art, and officers and soldiers, the hardy sunburnt victors of twenty battles. It was the anniversary of their *Revolution*, not of their *Independence*; and this day had dawned, not on their nation's freedom, but on their nation's freshly riveted chains. You will not be surprised, therefore, if the occasion was one more of sadness than of joy. It was impossible to look round on such an assembly, without emotion. A thoughtful melancholy was in every face. Assembled together, they yet seemed to retire each into himself; each seemed to be absorbed, for the most part, in the world of his own thoughts, and the close pressed mouth, the frowning brow, and the downcast, fixed eye, showed where and how their thoughts were occupied. For the cause of this moodiness, one need not search far. "The heart knoweth its own bitterness," and in an assemblage of such a character, there was not perhaps an individual, but had a heart burden pressing him down, a faithful root of bitterness in the remembrance of fathers, brothers, sons, whose blood poured out for their country's freedom, and poured out in vain, was yet moist on their native soil; in the remembrance of mothers, sisters, wives, widows, orphans, left to the protection of their pitiless enemy, and they themselves, their rightful protectors, banished from the country for which they fought; torn from home, and kindred, and independence, and now outcasts in a foreign country, housed by strangers, and living on their charity. One need not pursue long the train of thought to which such facts lead, to account for the melancholy of the brave Pole. There were moments indeed, when their thoughtful countenances woke into animation and glowed with their native enthusiasm; it was when a brother Pole entered the room, one whom perchance they had last met in their own dear land, by whose side, it may be, they had fought, of whose fate they were uncertain; fears prevailing over their hopes, yet here they were, escaped and safe, and joy and gratitude brightened for a moment their faces, while they embraced, and after their country's manner kissed each other. It saemed like the joy of those escaped upon the rocks from the storm, the wreck and the waves, as one and another of their fellow voyagers is added to the melancholy group, a transient gleam of gratitude lighting up their features, soon, alas! to yield to the gathering thoughts that turn upon those who have perished in the waters. At no time was this joy so strongly manifested as on the entrance of Monsieur Chodsko. This distinguished Pole, who has devoted so much of his time to the service of his country, had been arrested by the government here a few days before, on suspicion of conspiracy, and thrown into prison; this measure had struck us all with some surprise, and it embarrassed us a little on our committee, as he was the medium of communication, in some degree, between us and the other committee. Much of our conversation, while we waited for our chairman, was in relation to him; no one could explain his arrest. Suddenly there was a stir near the door, and General Lafayette, in the dress of the Polish National Guard, made his appearance, leading in Monsieur Chodsko, who had just been liberated, and was also in full Polish uniform. The surprise was great, and the greetings which succeeded were in the highest degree animating. Some time elapsed before the gratulations and explanations were ended, and Gen. Lafayette took the chair amidst acclamations. On his right hand sat Monsieur Niemoiowski; on his left, Dr Howe. M. Niemoiowski was the last President of the Polish government at Warsaw, the chief of the nation in its late expiring effort, and here now he sat presiding over the little remnant of his countrymen, who had escaped from the ruins of its fall. It is impossible to conceive of a head, of an expression, and of a person more congruous to the situation which he occupied this evening, than was possessed by this disinterested and noble Pole; a lofty forehead, a sunk, contemplative eye, an aquiline nose, a mouth that seemingly could never smile, are the features of a countenance in which I never before saw so perfect an expression of noble sadness, a sadness in which weakness had no part, a sadness induced by a deep feeling of his country's wrongs, of his country's wretchedness; yet preserved from weakness by the sustaining influence of conscious integrity, the intrinsic justness of his country's cause. Gen. Lafayette addressed the assembled committees. Dr Howe succeeded him, delivering the standards from Boston to the Polish committee, and reading some extracts from addresses, indicating the sympathies of the people of the United Sates for Poland. Then rose the distinguished Lelewel, the Principal of the University of Warsaw, the man to whom the Poles ascribed the honor of being the chief director of the Revolution, on whose head a price was set, and who after the fall of Warsaw escaped almost miraculously from the toils spread to entrap him; he delivered an address full of feeling, during which he presented to Gen. Lafayette a cockade made from the decorations of the first standard taken from the Russians in the late contest. To M. Lelewel, succeeded M. Le Mercier, the poet, who delivered a short poem which was greatly applauded, after which the meeting was dissolved. The conduct of the evening was as I have described it to you—it was a scene of exciting and at the same time melancholy interest. Among the members of the French committee were several celebrated men, with whose names you are doubtless familiar: Gen. Lamarque, Odillon, Barrot, le Compte, Lasterye, &c.

APPOINTMENT OF GEORGE WASHINGTON AS COMMANDER IN CHIEF.

In a manuscript journal, under date of Nov. 4, 1825, I find a record of a conversation had with the venerable John Adams, at that time, relative to the appointment of Gen. Washington. It was in substance as follows;—

The army was assembled at Cambridge, Mass., under Gen. Ward, and Congress was sitting at Philadelphia, and every day arrived new applications in behalf of the army. The country were urgent that Congress should adopt the army; for until they had, it must be considered and was in law considered only as a mob, a band of armed rebels. The country was placed in circumstances of peculiar delicacy and danger. The struggle had begun, and yet everything was at loose ends. The great trial now seemed to be in this question,—*who should be Commander in chief?* It was exceedingly important, and was felt to be the hinge on which the whole might turn for or against us. The Southern and Middle States, warm and rapid in their zeal, for the most part were jealous of New England, because they felt that the real physical force was here. What, then, was to be done? All New England adored Gen. Ward; he had been in the French war, and had come out laden with laurels. He was a scholar and a gentleman. All the qualifications seemed to cluster in him; and it was confidently believed the army could not receive any commander over him. What then was to be done? Difficulties thickened at every step. The struggle was to be long and bloody. Without union all was lost. Union was strength. The country, and the whole country, must come in. One pulsation must break through all hearts. The cause was one, and the arm must be one. The members had talked, debated, considered and guessed, and yet the decisive step had not been taken. At length Mr Adams came to his conclusion, and the manner of developing it was nearly as follows; He was walking one morning before Congress Hall, apparently in deep thought, when his cousin Samuel Adams came up to him and said, "What is the topic with you this morning, cousin?" "Oh the army, the army," he replied, "I am determined what to do about the army at Cambridge," he continued,—"I am determined to go into the hall this morning, and enter on a full detail of the state of the Colonies, in order to shew the absolute need of taking some decisive steps. My whole aim will be, to induce Congress to appoint a day for adopting the army as the legal army of these United Colonies of North America; and then to hint at my election of a commander in chief." "Well," said Samuel Adams, "I like that, cousin John; but on whom have you fixed as this commander?" "I'll tell you, George Washington, of Virginia, a member of this house." "Oh," replied Samuel quickly, "that will never do, never, never." "It *must* do, it *shall* do," said John, "and for these reasons; the Southern and Middle States are loth to enter heartily into the cause, and their arguments are potent; they see that New England holds the physical power in her hands, and they fear the result. A New England army, a New England commander, with New England perseverance, all united, appal them. For this cause they hang back. Now, the only way is, to allay their fears, and give them nothing to complain of; and this can be done in no other way but by appointing a Southern chief over this force. Then all will feel secure, and all will rush to the standard. This policy will blend us in one mass, and that mass will be resistless." At this Samuel seemed greatly moved. They talked over the preliminary circumstances, and John asked his cousin to second his motion.—He went in, took the floor, and put forth all his strength in the delineations he had prepared, all aiming at the adoption of the army. *He* was ready to own the army, appoint a commander, vote supplies, and proceed to business. After his speech some doubted, some objected, and some feared. His warmth mounted with the occasion, and to all these doubts and hesitations he replied, "Gentlemen, if this Congress will not adopt this army before ten moons have set, New England will have a Congress of her own which will adopt it, and she, *she* will undertake the struggle *alone*, yes, with a strong arm, and a clear conscience, will front the foe alone." This had the desired effect. They saw New England was not playing, and was not to be played with; they agreed to appoint a day. The day was fixed. It came.—Mr Adams went in, took the floor, urged the measure, and after debate it passed. The next thing was to get a lawful commander for this lawful army, with supplies, &c. All looked to Mr Adams on this occasion; and he was ready. He took the floor, and went into a minute delineation of the character of Gen. Ward, bestowing on him the epithets which, then, belonged to no one else. At the end of this eulogy, he said, "but this is not the man I have chosen." He then went into a delineation of the character of a commander in chief, such as was required by the peculiar situation of the Colonies at that junction; after he had presented the qualifications in his strongest language, and given the reasons for the nomination he was about to make, he said,—"Gentlemen, I know these qualifications are high, but we all know they are needful at this crisis, in this chief. Does any one say they are not to be obtained in the country? I reply, they are, they reside in one of our own body, and he is the person whom I now nominate, GEORGE WASHINGTON, of Virginia."

Washington, who sat on Mr Adams's right hand, was looking him intently in the face to watch the name he was about to announce; and not expecting it would be his own, he sprung from his seat the moment he heard it, and rushed into an adjoining room as quickly as though moved by a shock of electricity.

Mr Adams had asked his cousin Samuel to move for an adjournment as soon as the nomination was made, in order to give the members time to deliberate in private. They did deliberate, and the result is before the world.

I asked Mr Adams, among other questions, the following, "Did you never doubt of the success of the conflict?" "No, no," said he, "not for a moment. I expected to be hung and quartered, if I was caught; but no matter for that, my country would be free; I knew king George III. could not forge chains long enough and strong enough to reach round these States."

THE MATERIALIST.

I walked with him up a lofty mountain, and watched his countenance as we neared the upper regions, and saw the beautiful valley, its lovely village, and the domes of its college apparently beneath our feet. Nature was wrestling in his bosom, and pleading for a deeper emotion than materialism allows its disciple. His soul was wandering on the eagle wing of thought, like an arrow shot from a strong bow upward. I seized the holy moment and said—how stupendously grand is our footstool! Look just behind us, and see that solemn thunder-cloud, coming up dark and heavy, like a background of thick darkness. Now see that keen flash of lightning. Continuing, I said—this huge bulk of mountain on which we stand is matter—that sombre cloud is matter—that keen glance of lightning is matter; they are all matter, and yet how diverse!

His attention was eagerly fixed—he found me on the ground of materialism, and felt as if he should receive new strength from my remarks. But, I continued, this diversity in the nature of matter forebodes terrible things to the materialist. The same Maker who created a mountain, and made it indestructible by the winds, created the rock and made it insoluble in water, and made the lightning like a spear which glances out from its sheath of cloud, can make matter of a fearful power and capacity. The very soul within you, my dear friend, which "smiles at the drawn dagger and defies its point," may be a refined state of material organization—as the wind, whose effects, but not whose form, we can see. Matter, in this spiritual shape, may have been made—yea, it is created—indestructible.

His attention was deep and solemn. I then took out my pocket Bible, and read to him in an affectionate manner, while my voice was softened and subdued by a heavenly spirit that had come upon me with thrilling energy, from the sacred word which had been the sword of the spirit in millions and millions. I began with the denunciation against sin—and ended with the tender sayings of Jesus to his disciples just before he was laid on the altar of sacrifice, himself the bleeding victim.

I then paused, and slowly turning to look on my friend, I found him bathed in tears. The cloud, said I, is matter and from its deep black bosom, matter in a more fearfully refined form is leaping in terrific energy. This book, too, is matter; but from its sublime and immortal pages, the sharp flash of truth breaks out and smites against the proud heart of man. Oh, how ignorant we are! How proudly do we talk about materiality, who have scarcely seen the outskirts of creation.

My friend was weeping like a cloud that had been rent by a mountain cliff. He wept his hardness of heart away, and we went down into the vale together, feeling like very children, blessing God that, although ignorant, we had a precious Bible to instruct us.

AMBITION.

"Ambition," says the author of a late memoir of Cardinal Wolsey, (Lardner's Cabinet of Biography,) "like the air we breathe, expands as we ascend above the ordinary level of humanity, and continues, at a rapidly increasing ratio, to enlarge its dimensions, till its victim reaches a region—a moral Mount Blanc—cold, barren, and cut off from human sympathies, where he perishes heart-frozen, and unmourned of his fellows."

NEW COLLECTION OF SACRED MUSIC.

LINCOLN & EDMANDS, Boston, and HUBBARD & EDMANDS, Cincinnati, are now publishing, to be issued early in the spring, The

NATIONAL CHURCH HARMONY:

Containing pieces of Music in the following order;

1. Tunes calculated for the commencement, middle, and close of public worship.

2. Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Sabbath Schools, Ordinations, Dedications, and Anniversaries of New Year, &c.

3. To the work will be prefixed plain rudiments of the science of Music.

This work will be distinguished by the following traits, the value of which will be readily acknowledged.

The tunes are so arranged, that on each page will be found those of different character, with such relative keys, as to enable choirs to pass from one to the other, when the words of a Hymn change from a cheerful to a plaintive, or from a plaintive to a cheerful character.

The Harmony will be placed on the staff with the air, in distinct Notes, but so small as to leave the part to be sung perfectly plain. This will be a great facility to those players who wish to perfect themselves in giving to the piano and organ this double expression, which never fails to give delight to the lovers of music. This scientific improvement, too, is very seasonable at this time, when church and family organs, and piano fortes, are daily multiplying among us.

This is to be an unchanging book. Numerous, and, we think, just complaints having been long reiterated by the public, in consequence of the frequent alterations of the best approved tunes, which create vexation and confusion among every class of performers, as well as bring a great pecuniary burden on individuals by rendering necessary the purchasing of new editions—the Publishers have determined that the music in this volume, shall remain unaltered, and that the pieces shall always retain their relative places on the same folio. When new tunes are added, they will be thrown into an appendix. Thus the perplexities and expenses to which the public are now subjected, by *alterations*, will be avoided by the use of this Collection. Feb. 25.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

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☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell."

Jan. 24. 6t

BIBLE ILLUSTRATIONS;

Or a description of the Manners and Customs peculiar to the East, *especially explanatory of the Holy Scriptures*, in the form of a familiar conversation between Mr Banyon and his son Harry. Illustrated with numerous beautiful cuts.—By Bourne Hall Draper. *In Press*, and will shortly be published by

RICHARDSON, LORD & HOLBROOK,
No. 133 Washington Street, Boston.

☞ This work will be an useful addition to Sabbath School Libraries, as well as an attractive and entertaining work for children at home. March 3.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and C. W. WILKINS, "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28

MR WHITMAN'S ANSWER
TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street, *An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

☞ A liberal discount will be made to those who purchase twentyfive copies or more.

For sale also by A. S. BECKWITH, Providence, R. I.

ORDERS FOR ENGLISH BOOKS.

Orders received at this Office and promptly answered, for English Books. Feb. 18.

WARE'S DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST.

The cheap edition of these discourses may be obained at this Office. Feb. 18.

BROOKS' PRAYERS.

For sale at this Office, "Brooks' Prayers,—latest edition. Feb. 18.

TUCKER'S LIGHT OF NATURE.

For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. XLIX, *for March*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Punishment of Death.—1. Thoughts on the Punishment of Death for Forgery. By Basil Montagu, Esq. 2. The Opinions of different Authors upon the Punishment of Death, selected by Basil Montagu, Esq. of Lincoln's Inn. 3. Facts relating to the Punishment of Death in the Metropolis, by Edward Gibbon Wakefield, Esq. 4. Speech of Sir Samuel Romilly, in the House of Commons, on Moving for Leave to bring in a Bill for Reforming the Criminal Code.

Art. II. Farr's Plain Letters.—Plain Letters on Important Subjects. By Jonathan Farr.

Art. III. Cheneviere's Essay on the Trinity.—Essais Theologiques. Du Systeme Theologique de la Trinite. Par M. Cheneviere, Pasteur et Professeur, a Geneve.——Theological Essays. Essay First, on the Trinity. By M. Cheneviere, Pastor and Professor at Geneva.

Art. IV. Oaths, Judicial and Extra-Judicial.

Art. V. Neander's History of Christianity.—The History of the Christian Religion and Church during the Three First Centuries. By Dr Augustus Neander. Translated from the German, by Henry John Rose, B. D.

Art. VI. Cooper's Novels.—The Bravo: a Tale. By the Author of 'The Spy,' 'The Red Rover,' 'The Water Witch,' &c.

Art. VII. American Common-Place Book of Poetry.—The American Common-Place Book of Poetry; with occasional Notes. By George B. Cheever.

Art. VIII. Meaning of Αιων.—A Second Letter, in which the Investigation of the Meanings of Αιων in Ancient Greek is continued.

Art. IX. Spectral Illusions.—An Essay on Demonology, Ghosts, and Apparitions, and Popular Superstitions. By James Thacher, M. D., A. A. S.

Art. X. Dr Tuckerman's Eighth Semi-Annual Report.—Mr Tuckerman's Eighth Semi-Annual Report of his Service as a Minister at Large in Boston.

Art. XI. On the Christian Church. March 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. IX. of the NEW ENGLAND MAGAZINE, for March, 1832.

CONTENTS.

ORIGINAL PAPERS. Constitution of Massachusetts—By James Savage; Some Recollections of a Village; Richard Savage; The Destroyers; My Evil Genius; Rare Beasts; The Northeastern Boundary Question; Dramatic Reminiscences, No. 2; The Debut; The Unsuccessful Author; The March of Mind; Kentucky, The Near-sighted Lover; Tobacco.

MONTHLY RECORD. *Politics and Statistics.*—United States, New York, Virginia, North Carolina, Georgia, Louisiana, Alabama.

Literary Notices.—Ornithology of the United States and of Canada, by Thomas Nuttall, A. M., F. L. S. A Sermon before the Howard Benevolent Society, Jan. 18, 1832, by the Rev. John H. Hopkins. A Lecture on the Usefulness of Lyceums, by Stephen C. Phillips. Remarks on the Mineralogy and Geology of Nova Scotia, by Charles T Jackson and Francis Alger. History of Portland, Part I. by William Willis. Poems by William Cullen Bryant. Truth, a Gift for Scribblers, by William J. Snelling. A Discourse delivered at the Annual Election, January 4, 1832, by Paul Dean.

Miscellanies.—Fine Arts, Aracacha, Centennial Anniversary, The Lost River, The Tapir or the Anta, Manufacture of Iron.

Obituary Notices.

Literary Intelligence. March 1.

TRACT No. 57, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 57, of the first series of the American Unitarian Association, for March, entitled, "On Zeal. By Rev. JOSEPH FIELD." pp. 20.

GRAY & BOWEN.

March 3.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

MASSACHUSETTS REGISTER,
For 1832.

For sale at LINCOLN & EDMANDS Bookstore, No. 59 Washington Street. Feb. 25.

ARCHITECTURE.

A few copies of Shaw's Architecture, illustrated with ninetyfive copperplate engravings, (being the remainder of the Edition) for sale by LINCOLN & EDMANDS, No. 59 Washington Street. Feb. 25.

LEIGHTON'S WORKS.

Just published, and for sale by LINCOLN & EDMANDS, No. 59 Washington Street, "The Select Works of Archbishop Leighton.—With an Introductory View of the Life, Character and Writings of the Author." By GEORGE B. CHEEVER. Feb. 25.

NEW ARRANGEMENT.

Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent*, Boston. Feb. 4. tf.

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☞ No subscriptions discontinued, *except at the discretion of the publisher*, until all arrearages are paid.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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